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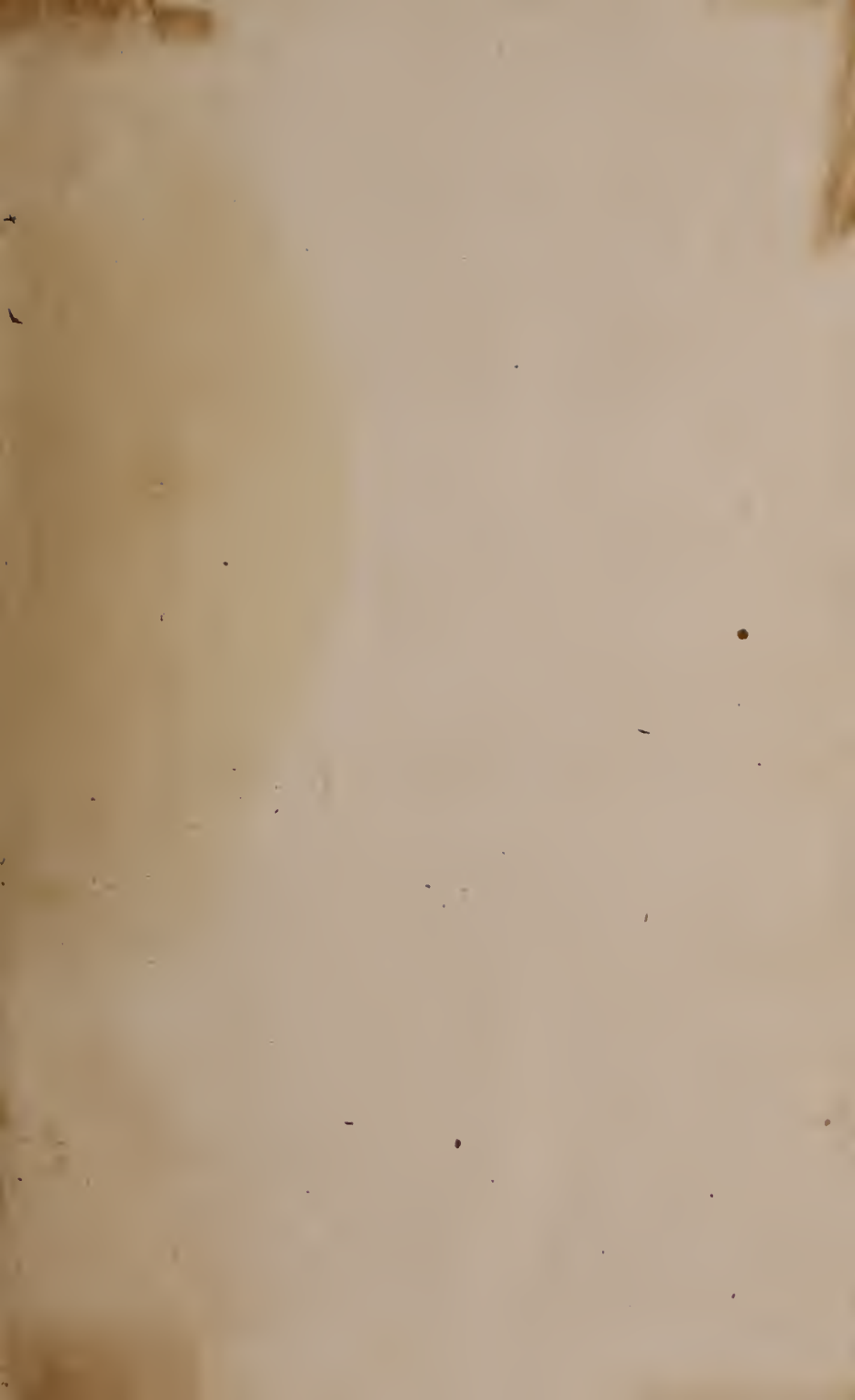
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THE
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THE AFRICAN REPOSITORY.

VOL. XXVII.]

WASHINGTON, OCTOBER, 1851.

[No. 10.]

The Prospect.

IN our last number, we gave our views relative to the condition of the free people of color in the United States, as a class of people living among us, but not recognised as a part and parcel of this great Republic, socially and politically considered—not permitted by the established conventional rules of society to occupy positions of equality with the whites; a fact which is clearly exhibited in every State and in almost every county throughout these United States. A few isolated cases may be observed, (and we rejoice that such cases are presented among the free colored people in this country,) in which educated mind, towering above the untutored mass, commands, as it always will command, admiration and respect; but the man of color who possesses such a mind, and who may conduct himself with becoming propriety, still presents the acknowledged mark of his race, (though that mark, in some cases, may be so faint as scarcely to

be recognised,) which will forever exclude him from an equal participation with the white in the socialities of life, in a country in which his ancestors, if not himself, were held in bondage. And all the elevating and leveling influences that have yet been brought to bear upon the question of the political and social equality of the colored and the white inhabitants of this land, cannot destroy the palpable verity of the clearly-recognised inequality of the former with the latter.

This state of things may be the effect of prejudice; but be it what it may, it cannot be subdued by the reiterated declamations of those persons who theoretically discard all distinction on account of color: nor will it yield to the deductions of reason, however plausible those deductions may appear when based upon the acknowledged fact of a common origin and a common destiny. It may be wrong; but right or wrong, it exists; and judging

from the signs of the times, we think there is no prospect of any change favorable to the generally recognised equality of the colored race. On the contrary, we think the events of the past and the present clearly show that there is less probability of the present generation of free colored people, or of their children, being permitted to occupy the platform of social and political equality with the whites, than there was of their fathers occupying such a platform half a century ago. The recent decision of the voters of the free State of Indiana with reference to the prevention of further immigration into that State of free persons of color, and the recent action of the constitutional conventions and Legislatures of other free States, show that the condition of the free colored people is becoming more humiliating, and less encouraging to them, in view of their continual sojourn in this country. How far these proceedings may be consistent with the dictates of humanity, or the principles of right government, we pretend not to determine. We apprehend, however, that similar proceedings will be adopted in the majority of the free States—perhaps in all—in case the tide of emigration among the free colored people of the slave States should flow very strongly in a northern and eastern direction. In view, there-

fore, of the probability of the adoption of such measures in most if not all of the free States, and of the increasing stringency of the laws in the slave States, we must conclude that the prospect of the free people of color in this country, with reference to making this their home and the home of their children, is by no means encouraging. And were it not for the fact, that, in the order of a wise overruling Providence, an asylum has been provided to which they can resort, without fear of molestation from the encroachments of the white race, we should regard their condition and prospects as sad and gloomy indeed.

Although at present there seems to be considerable opposition among the free colored people to emigration; yet they are evidently becoming more fully aroused to a consciousness of their condition and prospects in this country; and are beginning to direct their attention more generally than hitherto to the disadvantages under which they labor here, and to the privileges and blessings enjoyed by their brethren who have already emigrated to the land of their fathers; and who are now living in a government established by themselves, and under laws enacted by their own representatives. And in view of the clearly recognised interposition of Divine Providence in the colonization enterprise, as well

as of the increasing favor which it is gaining throughout this country, we doubt not that this is destined to be the great agency, under the guidance of the Almighty, and by the efforts of those who are willing to be "laborers together with him," in alleviating the condition of the free colored people of this country, and in presenting to them more cheering prospects with reference to their future prosperity.

Since writing the foregoing, we have received the New York Tribune of September 9th, which contains some editorial remarks with reference to the contents of a communication respecting the "Indiana vote," and the "power of majorities;" from which remarks we make the following quotation, containing sentiments which appear to have been fully matured by the independent and unbiassed Editor of the Tribune, who is a native of a free State, and who is certainly entitled to the credit of candor and impartiality in his observations of men and things.

"The vital question to be determined is this—'Has the Caucasian or White Race 'an essential repugnance to associating on terms of 'equality and intimacy with the Ethiopian or Black Race?' Protracted observation and an earnest desire to know the truth have led us to the conviction that such a repugnance *does* exist, quite apart from and independent of any question of Slavery or Anti-Slavery, African equality or inferiority to Europeans in intellec-

tual and moral elevation. There are exceptions, but they only serve to establish the general rule. We believe that, if there never had been a slave in America, this repugnance would nevertheless have existed. We find it quite as strong among the immigrants of last year, who never saw a slave and never till recently a black person, as among our citizens who remember when New-York was a slave State. We believe the time never will come when blacks will be generally invited to the balls, soirees, and entertainments of their white neighbors of like fortune and general culture—that the intermarriage of whites with blacks will always be repulsive to the feelings and tastes of a preponderantly white community; and that the association of blacks with whites on juries, in military or fire companies, as judges on the bench or counsel at the Bar, though it may in some cases be effected, will never become general nor permanent, because it goes against the grain.

All this affords no reason for denying to fellow-citizens, no matter of what color, those political franchises and civil immunities which are the natural rights of all citizens. Our own State's refusal of the Right of Suffrage to poor colored men is a palpable violation of the fundamental basis of our Declaration of Independence. But while it is clear that all citizens should be equal before the law, it does not follow that it is best that Blacks and Whites, Malays and Choctaws, Moors and Chinese, should be mixed up in the same community. We think it is *not* best, but conducive to many social and moral evils; the majority of our people still more decidedly think so. They sometimes evince a willingness to pursue the end by

means to our mind unjustifiable and revolting. Hence (as we understand them) such votes as that just thrown in Indiana—votes harsh in their character and sometimes oppressive in their effects, yet impelled by an instinct which cannot be successfully resisted. The great mass of the free white people of this country, however they may condemn and detest slavery, and even though they may ardently desire to see the African Race enlightened, ennobled

and elevated, do not wish blacks for their neighbors and associates, but would have the Caucasian and African Races separated into distinct and independent communities as God placed them at some period anterior to the date of Profane History. And if this *be* an instinct, as we believe, it were idle to hope that it can be permanently defeated by any dexterous inanœuvring or stern resolution of numerically feeble minorities.

A Handsome Donation.

IN the August number of the Repository, we acknowledged the receipt of a donation of *one thousand dollars* from HENRY STODDARD, Esq., of Dayton, Ohio. We now have the pleasure of presenting our readers with the letter of Mr. Stoddard which accompanied the donation, addressed to Elisha Whittlesey, Esq., Chairman of the Executive Committee of the American Colonization Society, to whom we are indebted for a copy of it for publication. We beg leave, through this medium, to renew the expression of our most grateful acknowledgments to the benevolent donor; on whom, we trust, may rest the favor and blessing of Him who "loveth a cheerful giver."

DAYTON, July 9th, 1851.

DEAR SIR:

Please hand the inclosed to Mr. McLain.

I have been a subscriber for, and a reader of, the African Repository since the fourth or fifth year of its publication, and have never enter-

tained a doubt of the ultimate success of the Colonization cause, and have long regarded it as amongst the Great Benevolent objects of the age, embracing in the scope of its operations, the Missionary, the Bible, the Tract, and indeed (as I think) all the other Philanthropic organizations of this onward-moving century.

It may well be a source of satisfaction to you and the many others who, through evil and through good report, for many years, have conducted the business of the Society until its avowed opponents and enemies have ceased to "Bray" against it, that you have so signally succeeded.

I have for several years been desirous of contributing to the funds of the Society, but have not until now felt myself in condition to contribute more than a small sum annually.

Believing that the Executive Committee will make a wiser disposition of my donation than I can, I do not take upon myself to prescribe its application. Trusting to our long-continued acquaintance and friendship, I send the enclosed through you to the Treasurer.

Truly yours,
H. STODDARD.

Liberia—from London and Edinburg.

WE have the pleasure of presenting our readers with two excellent articles from two of the most prominent publications in Great Britain—one from *Chambers' Edinburg Journal*, June, 1851, the other from a late number of the *London Watchman*; both of which present very comprehensive and truthful views of the past progress and the present condition of the Republic of Liberia; which, though yet in its infancy, and yet comprising but a very small portion of the vast peninsula of Africa, is regarded as "one of the notable features of our singularly progressive age"—not only so regarded in this country, but in other and distant parts of the world.

We deem it necessary to refer to two or three unimportant errors in these articles:—The first party of colonists were landed at Sherbro in the early part of 1820, not in 1819:—President Roberts was not "originally a Virginian slave"—he was born of free parents in the city of Petersburg in that State:—"a line of regular packets" has not yet been established between Liberia and the United States; though it is confidently expected that within a few years a line of the first class of steamships will ply regularly between this country and Liberia—the "Ebony Line;" the establish-

ment of which will mark a new epoch in the history of colonization and in the progress of Liberia, worthy of the age in which we live.

[From *Chambers' Edinburg Journal*, June, 1851.]

LIBERIA.

THE new Republic of Liberia is one of the notable features of our singularly progressive age. It is one of the things which the people of the eighteenth could have least expected to be produced by the nineteenth century. Yet it is probable enough that many not unintelligent persons in England never even heard of its name.

Liberia is a free negro Christian State, enjoying republican institutions, on the coast of Africa. Situated between the fourth and eighth degrees of north latitude, it occupies about 500 miles of what is called the Guinea coast—a country wonderfully rich in natural productions, but heretofore blighted by the accursed slave-trade. The proper citizens of Liberia are said to be little over 7,000; but they have a quarter of a million of the native population under their protection. They are distributed through a chain of well-built towns, surrounded by well-cultivated fields; they have ports and shipping, custom-houses, a president, and a national flag. Churches and schools every where give pleasing token of civilization. The people in general seem to be animated by a good spirit. On the whole, Liberia is a thriving settlement, and its destiny appears to be one of no mean character.

The efforts to put down the African slave-trade by a blockade have, it is well known, been signally unsuccessful. Britain's share in it costs about three-quarters of a million per annum; and the money is spent not merely in vain, but to the increase of the inhumanities meant to be extinguished. Under the powerful temptations held out by the sugar-trade of Brazil, more slaves are now exported from Africa than ever—the only effect of the blockade being to cause the trade to be conducted under much more cruel circumstances than formerly. While this costly and mischievous mockery has been going on, a humble and almost unnoticed association of emancipated negroes from the United States has been doing *real work*, by quietly planting itself along the African coast, and causing, wherever it set its foot, the slave-trade to disappear. Strange to say, it has done this, not as a primary object, but as one only secondary and incidental to a process of colonization, the prompting causes of which were of a different, and, as some might think, partly inconsistent nature.

The situation of the free negroes of the United States is well known to be an unpleasant one. They have neither the political nor social privileges of other citizens; and though matters were put formally to rights in this respect, it is to all appearance hopeless that the colored should ever be admitted to a true fellowship with the white people. In these circumstances the man of African blood is like a small tree under the shade of a great one. His whole nature is dwarfed; his best aspirations are checked. The results are not over-comfortable for the white man either. Some American citizens, seeing and deploring these evils, were induced, about five-and-

thirty years ago, to form themselves into a society, which should promote the return of emancipated negroes to their own quarter of the globe, where it was thought they might be able, to some extent, to introduce the intelligence, religion, and usages of civilized communities among their benighted brethren, and form the most effective of battalions for the repression of the slave-trade, their constitutions being able to endure climatic influences, under which the whites are sure to sink. The result has been this Republic of Liberia. The whole movement has, we believe, from first to last, been regarded with jealousy, if not hostility, by the Abolition party, who saw in it only the dislike of white for black, and shut their eyes to the religious and philanthropic objects, which were in reality alone capable of being promoted to any considerable extent; for of course a serious diminution of the colored population of America by such means is not to be expected. We do not profess to know how far this was a reasonable feeling on the part of the worthy men who are standing up for negro rights in America; but assuredly, whatever were the motives of the Colonization Society, the consequences of their acts are such as to give them no small ground for triumph. For any thing that we can see, their settling of Liberia has been the most unexceptionably good movement against slavery that has ever taken place. Perhaps it has not been the worse, but rather the better, for that infusion of the wisdom of this world, which has discommended it so much to the Abolitionists.

It occurs to us that the Colonization Society needs no other defence for its policy than to point to the spirit which has all along animated

the black people who emigrated to Africa. One sentiment, that it was worth while to encounter all the possible hardships and dangers on a foreign strand for the sake of *perfect freedom*, appears in the whole conduct of these men. They appear to have been generally persons of decided piety, and the missionary spirit is conspicuous at every stage of their proceeding. Not less important as a testimony to the same effect has been the energetic contention which the colonists have kept up against the slave-dealing propensities of the native princes. These men felt from the first that the Liberians were enemies to that traffic which gave them their most valued luxuries, and here lay the greatest difficulty which the settlers had to encounter. Their early history is a series of martyrdoms visited upon them by the slave-trade.

The first party of colonists landed in 1819 at Sherbro, and almost immediately were afflicted to a grievous extent by the diseases incident to the climate. Several white gentlemen, who acted as leaders, sunk in succession under the effects of fever. It was not till the spring of 1822, and after undergoing an immense amount of hardship, that the colonists obtained their first certain footing at Cape Mesurado, where they forthwith planted a village and fort. Almost immediately after having sold them the land, the barbarian King Peter resolved to extirpate them, being afraid of their interferences with his slave-dealing arrangements. Behold, then, thirty-five liberated negroes from Pennsylvania and Maryland perched on an African promontory, with their wives and children about them, and oblig-

ed to defend their position against a whole horde of savages! Sickness added to the terrors of their situation, yet they never felt in the least disheartened. They had fortunately an excellent commander in Mr. Jehudi Ashmun; and two blacks of extraordinary intelligence, Lott Cary and Elijah Johnson, were of their number. To quote a small work of recent date:* "Mr. Ashmun, after taking a turn around the works, and reviewing his little force in the evening, thus addressed them with all the solemnity and impressiveness which their circumstances were calculated to inspire: 'War is now inevitable,' he said; 'the safety of our property, our settlement, our families, our lives, depends under God upon your courage and firmness. Let every post and every individual be able to confide in the firm support of every other. Let every man act as if the whole defense depended upon his own single arm. May no coward disgrace our ranks! The cause is God's and our country's, and we may rely upon the blessing of Almighty God to succeed in our efforts. We are weak; He is strong. Trust in him.' A stern silence pervaded the little band; the men were marched to their posts, where they lay on their arms, with matches lighted, during the long watches of that anxious night. It wore away, and no enemy appeared.

"The next morning Mr. Ashmun aroused himself from a languor of sickness to make a more thorough inspection of the fortifications. It was with deep anxiety as well as regret that he perceived the western quarter of the settlement could be easily approached by a narrow path-

* Africa Redeemed; or the Means of her Relief illustrated by the Growth and Progress of Liberia. London: Nisbet, 1851. 18mo, pp. 300.

way, where was only a nine-pounder, and no stockade to defend it from assault. The eastern quarter was also exposed, but the station was well guarded, and a steep ledge of rocks made the approach both difficult and dangerous. From bed Mr. Ashmun issued his orders with thoughtful vigilance. He commanded all the houses in the outskirts to be abandoned, and every family to sleep in the centre of the village. Guards of four men were posted one hundred yards in advance of each station during the night, and no man was to leave his post *until sunrise*. Another night passed, and another day arose on the anxious few. It was the Sabbath. A few hours' sleep were hastily snatched by the weary men, while earnest prayers went up from many a brave heart to the God of all mercy for his protecting providence. Divine service was holden at noon, and Lott Cary addressed his little church under the most affecting circumstances. Perhaps it was the last Sabbath on earth; death in its most cruel form was hovering around them; another Sabbath's sun might witness their little colony given over to butchery and plunder, and every vestige of industry and Christianity for ever blotted out.

"At this moment one of the scouts came running in, with the news that the hostile army were crossing the Mesurado River, only a few miles above the settlement. By evening the whole body had encamped to the west, little less than half a mile distant. Silently and sternly did each man march to his post, and you could read on every face, 'Give me victory, or give me death.' Another night went by, and no war-yell broke the stillness of the forest. The day dawns. The western guard, owing to misapprehension, or inadvertence,

or neglect of duty, left their posts at day-dawning instead of sun-rising, as the order ran, and consequently before the fresh guards were in readiness to take their places. At this unguarded moment the savages, who had stolen with silent step to the very verge of the clearing, and were watching with fiendish anxiety every movement of the little band, were now stirring for action. An immense body suddenly issued from the forest, fired, and then rushed forward with horrid yells upon the post. Taken by surprise, several of the men were killed, while the rest, driven from their cannon without time to discharge it, fell back in haste and confusion. It is a fearful moment! If the savages press on, there is no time to rally, and all is lost! Instead of following up their advantages they pause, and surround some houses in that direction, to plunder and destroy. Several women and children, who, in spite of orders to leave, remained in their houses, are now shrieking in the hands of a savage foe. Mr. Ashmun rushed to the scene of action, and assisted by the determined boldness of Lott Cary, rallied the broken forces of the settlers. Two cannons were instantly brought into action, double-shotted with ball and grape. They did a rapid and fearful execution. The enemy began to recoil. Fear seized their ranks. The settlers, seeing their advantage, pushed forward, and regained the lost post. Directing their cannon to rake the whole enemy's line, every shot took effect; while Elijah Johnson, at the head of a few musketeers, passed around the enemy's flank, and increased their consternation. A savage yell echoed through the forest, filling every soul with horror. As it died away, the horde fell back, and rapidly disap-

peared among the gloomy wilds. In thirty minutes the day is won! God be praised! At nine o'clock orders were issued to contract the lines, leaving out a fourth part of the houses, and surrounding the rest by a musket-proof stockade. As there was no safety until it was completed, the work was urged on with the utmost rapidity; for no one could tell when or where another attack might be made, and it was not until the next day that an hour could be spared for the burial of the dead."

Such were the terrible struggles through which Liberia had to pass in order to obtain a footing in Africa. On the 2d of December the colonists experienced another and severer attack, which, however, they repelled after an hour and a half of hard fighting. The Anniversary of this conflict is to this day the great holiday of Liberia, as the 4th of July is with the people of the United States. The troubles of the infant State were not yet ended; but from this time they gradually abated. Fresh colonists poured in; additional lands were bought; the native tribes were in time won over, to see that industry and Christianity were things favorable to the happiness of mankind. In 1827 the early difficulties were past and nearly forgotten, and from that time there has been an almost unflinching course of prosperity. It should be mentioned, that associated with Liberia was an agency of the United States government, similar to the British establishment at Sierra Leone—namely, for the reception of blacks rescued by blockading vessels from the slavers. Such redeemed captives formed no small accession of strength to the colony.

In 1839, when the various settlements were consolidated under one

government, Monrovia and Bassa Cove were two neat towns, with churches, schools and libraries; there were other seven small towns. The people were in general well-behaved, temperance principles having great sway over them. They appreciated the freedom they enjoyed, and no inclination was felt to return to the United States. They owned five hundred thousand acres of rich land, where the finest vegetables and the most delicious fruit could be cultivated to any extent. There were four printing-presses and two newspapers. The colonists had after this period a war with a powerful chief called Gotamba—all on account of the slave-trade, the suppression of which was the object of their unceasing efforts. At length they succeeded in utterly overthrowing the power of this savage monarch, who was thenceforth an outcast in the region once ruled by the terror of his name. The feeling, we are told, began extensively to prevail, that in Liberia, and in Liberia alone, were the people secure from the liability of being seized and sold into slavery. "The idea cannot be more touchingly expressed than in the reply of a poor fellow, from the river Congo, on being asked if he did not wish to return to his own country: 'No, no,' said he; 'if I go back to my country, they make me slave. I am here free; no one dare trouble me. I got my wife—my lands—my children learn book—all free—I am here a *white man*—me no go back.'"

In 1847 Liberia announced itself to the world as a free and independent republic, in which character it has been recognised by the governments of Great Britain, France, and others—just reward for the unspeakable amount of service it has rendered to humanity in its efforts

for the suppression of the slave-trade. Its President, Joseph J. Roberts, originally a Virginian slave, visited England in the ensuing year, and received many marks of respect from the worthy of the human species. Since then we have continued to hear good accounts of the country. The people are said to be turning their attention more to cultivation than formerly—there being some ground of hope that Liberia

may yet be called upon to take a prominent part in supplying sugar, coffee, and cotton to the civilized nations which so largely demand them. Viewing it as the *point of the wedge* by which a Christian civilization, if ever, is to be introduced into Central Africa, we accord it our sincerest good wishes, and most earnestly trust that its career of prosperity will meet with no further interruption.

[From the London Watchman.]

The Republic of Liberia.

"We may live," said Mr. PITT, in his celebrated speech on the slave-trade, "to behold the natives of Africa engaged in the calm occupation of industry, in the pursuits of just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon that land, which, at some happy period, in still later times, may blaze with full lustre, and, joining their influence to that of pure religion, may illuminate and invigorate the most distant extremity of that immense continent." That period has arrived—those anticipations are being realized in the Republic of Liberia, the germ of which was planted in 1822, when a colony, consisting of *ninety-free negro emigrants*, under the direction of the American Colonization Society, sat down at Cape Mesurado, in the centre of barbarism and slavery. Exposed to the influences of an unhealthy climate and the attacks of powerful hostile tribes who sought their destruction, they braved every difficulty, persevered in their great undertaking, and, receiving from time to time accessions to their number, formed settlements in dif-

ferent parts of the country, and, within a short period, became firmly established on the soil. The leaders in this noble enterprise were men of most generous and exalted principles—pre-eminently distinguished by a spirit of self-sacrifice. Dangers and death, public and pecuniary interests, the endearments of friends and the privileges of a Christian country, were all disregarded, or cheerfully given up, at the supplicating voice of injured Africa, and the hope of enlightening her dark habitations with the light of civil freedom and Christian institutions.

Under the guidance of such leaders the colony steadily progressed. In 1827, their trade was considerable, carried on in the productions of the country, consisting of rice, palm oil, ivory, tortoise-shell, dye-woods, gold, hides, and wax, which brought them in return the products and manufactures of the four quarters of the world. They had, at this period a large public library, meeting-house school-houses, and fortifications,—The cheerful abodes of civilization and happiness were scattered over Mount Mesurado, and flourishing settlements were spreading around.

Tribes along the coast were desirous of holding friendly and commercial intercourse with a people so powerful, and withal so peaceable. A few years subsequently, about 10,000 of the neighboring nations, who had proved the most hostile and troublesome, put themselves, more or less under the protection and jurisdiction of the Liberian government. And a considerable number of the children of chiefs who had been placed under the personal care of the principal colonists, and instructed in the English language, the Christian religion, and the arts, on returning to their homes, produced such a favorable impression on their countrymen regarding the Liberians, that, in several instances, negotiations relating to territory were attended with express stipulations, on the part of the native princes, that settlements or schools, or both, should be established on the soil, in which they might have the benefit of placing their children under the care of competent teachers.

During the last few years, the progress of Liberia has been great. Her territory, at the present time, extends along the coast from Sherbro to San Pedro, a distance of 500 miles. The population amounts to about 250,000, of whom between 6,000 and 7,000 are of American negro origin, and now restored to the aboriginal abode of the race; the rest consist of various African tribes, who have incorporated themselves with the Liberians. They have a considerable number of vessels engaged in trading along the coast; and a line of regular packets, manned by colored seaman, has been established between Liberia and the United States, which greatly facilitates emigration. European and American merchantmen frequently consign large portions of their car-

goes to commission agents, and, in return, receive the various products of the country. According to official returns, the imports for a single quarter exceeded 40,000 dollars, and the exports were to about the same amount. Agriculture and commerce are so well established that a retrograde movement is little to be apprehended; and the onward advancement, it is believed, must be in a ratio of incalculable progression. The country possesses immense resources, and only requires industry and perseverance to develop them. For this purpose, machinery is greatly needed, which, we trust, may shortly be supplied. The soil is one of the finest in the world.—Peas and beans are fit for the table in four weeks—fresh vegetables can be grown in nine months of the year; and the produce of half an acre of cotton trees will clothe a whole family. The Liberians carry on a profitable trade with the natives whom they furnish with the various products of America and Europe, for which they receive rice and other articles of food for their own use, and a variety of other African products for exportation.—The desire to possess the commodities supplied by the commerce of civilized nations is much greater among the inhabitants of Africa than among other barbarous people. This desire has been produced by the slave-trade, and is the principal obstacle to its suppression. Having no fruits of agricultural labor to offer for the articles they desire, slave-hunts are made the means of procuring the equivalent to be given in exchange. Such is the strength of this desire for traffic with foreigners and their unwillingness to be deprived of it, that, in the late purchase of the Gallinas territory by the government of Liberia, the chiefs,

knowing that the slave-trade must cease from that moment, expressly stipulated for the establishment of commerce upon a permanent basis. When Liberia is supplied with a sufficient number of industrious, intelligent, and moral emigrants to enable her to extend her settlements and laws around the coast and into the interior, the natives will experience an increase of their wants, and a spirit of industry be awakened as far and as rapidly as the colonization of the country shall be accomplished. In short, the prospect of Africa's civilization is daily brightening, and the probability of exciting its inhabitants to industry becoming more certain.

The treaties which have been formed by the Liberian government with different tribes, have always been productive of beneficial results. There seems to be an increasing conviction that the restraints it exercises over them are for their own good. They perceive that there are advantages in Christian civilization, greatly superior to any thing they possess, accompanied with a power which it is not wise to withstand.—They see that, under the protection of the Republic, they may find peace and safety, and that beyond her shadow are dangers, perils, and fears, which seem more insupportable in contrast with the peaceful security of the Liberians. There are, moreover, many pleasing instances of the confidence reposed by even distant tribes, who have submitted their disputes to the arbitration of the Liberian government. Viewing her past history, and the present aspects of Providence regarding her, it appears as if Liberia were destined to hold the balance of power among the nations of Africa—to become an extensive and powerful empire, the means of shed-

ding the blessings of religion, civilization, and peace, over a vast portion of that great continent, whose population is estimated at 160,000,000 of human beings.

The Liberian settlers are extensively engaged in instructing the natives. They have common schools containing upwards of 2,000 scholars; and others of a higher character. In a very few years, they will require colleges. There are about *thirty* places of worship, and as many Sabbath-schools. The means of education and religious instruction, however, are insufficient to supply the wants of the Liberians, and very inadequate to meet those of the natives, who manifest an ardent desire to participate in these blessings. What is particularly wanted is the establishment of a Literary and Theological Institution, for the purpose of qualifying the sons of Africa to occupy professions and eminent stations, which are fast opening in this prosperous and rapidly increasing commonwealth. Bishop SMITH, of the Episcopal Church of Kentucky, in an address to the bishops and clergy of the Church of England, says:—"The hopes of Africa and the prospects of the REDEEMER'S kingdom would brighten in that day which saw the hearts of Christians in Great Britain kindling in holy fervor for the establishment of a Literary and Theological Institution in Liberia, worthy of the patronage of her own illustrious sons." Thus, the breezes which bore the cries of the captured, are now melodious with the songs of grateful worshippers; the watery expanse, across which the slave boats darkly hurried, now bears on its bosom the ships of the enterprising natives. Amid the palms, cities are rising,—the asylums of the oppressed, sacred to

liberty, humanity, and the truths of religion.

The most competent witnesses have borne ample testimony to the efforts of the Liberians in resisting slavery; have declared that, as far as their influence has extended, it has been exerted to suppress the slave-trade; and that their efforts have been eminently successful.—We have looked into the constitution of Liberia, and find that section 4th declares, “That there shall be no slavery within this Republic; nor shall any citizen or any person resident therein deal in slaves, either within or without its bounds, either directly or indirectly.” In strict accordance with which, we feel convinced, the Liberians have acted; and that there is no just ground for the accusation supposed to be brought against them by Commander FORBES in his “Dahomey and the Dahomans.” Liberia, moreover, has also had a considerable reflex influence on slavery in America,—has excited discussion on the subject, and produced a change in public opinion favorable to emancipation. The Maryland State Colonization Society established a colony on the west coast of Africa, in the year 1835; and declared it to be their object to extirpate slavery from the State, and restore to the land of their fathers the whole of its colored

population. Other slave-holding States have also shown a desire to rid themselves of the hateful incubus.

According to the recently published Census of the United States for 1850, it appears that the slave population increased during the decade, 1840-50, from 2,487,113 to 3,179,589, that is 692,476, making the ratio of increase 22 per cent. In 1840, the *free colored* population was 386,293; in 1850, it was 419,173, being an increase of *only* 32,880 or 7.84 per cent. Hence it has been inferred, that to emancipate the slaves,—to cease from making the “raising” of slaves an article of demand,—would be to weaken and quietly to get rid of the negro race in the States. The slow rate of increase of the free colored population of America may, however, be sufficiently accounted for by the misery, harass, degradation, and frequent persecution, which they suffer there, without supposing such a physical inferiority of their race as this ratio alone has been taken to imply. The natural increase of a free negro population, in the climate most adapted, to their constitution, is a problem yet unascertained, for the investigation of which we must look to the future census returns of the Republic of Liberia.

Tract on Colonization.

IN our last number, we published a brief notice of the premium offered for the best Tract on Colonization, written with special reference to counteracting the opposition of the colored people to emigrating to Liberia. We now present a more detailed notice from the Sabbath Re-

corder; hoping that much good may result from this enterprise.

A colored man residing in the city of New York has offered a premium of \$150 for the best tract on Colonization, written with reference to counteracting the opposition of his brethren to the scheme of colonization in Liberia. With a

view to interest the community in the subject, the gentleman who holds the money has published a statement of the circumstances from which the offer of a premium arose. It seems that this colored man was once the cook of a vessel which was shipwrecked on the coast of Africa, in the neighborhood of a slave-trading station. The traffickers in human flesh offered him a free passage to Cuba, but on his arrival there they sold him as a slave with the rest of their cargo. An American in Cuba became acquainted with his case, and appealed to our Government to procure his release. Through the agency of Mr. Buchanan, as Secretary of State, and General Campbell, our late Consul at Havana, this was accomplished, and his captors were obliged to pay him wages for the whole time of his detention, amounting to \$2,400. On his arrival in New York, he placed this money in the hands of three trustees, until he should learn how to sustain himself in a land of freedom, and employ his capital with advantage. But a residence in New York did not operate favorably on his habits; he yielded to the temptations which beset his race, became dissipated, improvident, and sunk to the low condition of his associates. At last "he came to himself," renewed his early resolutions, became owner of a colored boarding-house in the vicinity of the city, part owner of a coasting schooner, and the husband of a wife. A short time ago, on the settlement of his

trust, there remained to him \$502, of which he appropriated \$100 to the Colored Asylum, and \$150 for the production of a tract on emigration to Liberia.

The gentleman, to whom this money was committed, to be applied at his discretion, has offered \$100 of it as a prize for the best tract on the subject, and reserved \$50 to be applied to the stereotyping and distribution of the tract when prepared. He says, "The tract must be plain and practical; free from fine writing and from all superfluity of words. Facts must be its only eloquence. It is desirable that it should not exceed eight duodecimo pages in length." "If the best should proceed from the pen of a colored writer, so much the more satisfactory. If no one should be deemed singly all that is desired, and it should be thought proper to make a compilation from the contents of two or more, the amount shall be fairly apportioned accordingly." "It is hoped that persons interested in the subject, and qualified by special information in regard to it, will respond to this invitation within the next three months. The amount of compensation offered is, indeed, no great inducement, but that compensation is not proposed as the chief incentive to the exertion required; and it was for the purpose of suggesting reasons for a more particular and higher interest in the task, that mention has been made of the singular circumstances out of which this invitation has grown."

[From the Christian Observer.]

Condition of the Colored People.

THE condition of the colored people in this country, especially of those held in servitude, has occupied

the attention of thousands for many years. The obligation to do them good, to promote their temporal and

spiritual well being, is felt extensively. The question is, How can the boon desired be conferred on them? *How* can we promote the moral and social elevation of the black man, his true interests, both for this life and that which is to come?

Theories and opinions in answer to questions of this kind are of very little account, when they are directly opposed to facts. Some have supposed that if the deed of manumission were sealed, and the three millions were scattered all through the middle and northern States, the great obstacle to their advancement would be removed; but others, who have surveyed their condition, are decidedly of the opinion that such a deed would be highly injurious to them and their children, for an age to come: that it would in fact sink them lower in the scale of humanity, and in subjecting them to the crushing influences of a marked caste, would eventually blot out their existence. The results gathered from the late census, do not seem to warrant the hope of blessing the colored race, by an experiment of this kind.—Many have supposed that the Anglo Saxon and African races may live together, side by side, in equal numbers, both free, and so far as social rights are concerned, on terms of equality. This opinion is almost universally regarded by anti-slavery men at the South as chimerical, and utterly impracticable. Such they affirm is human nature, and such the peculiarities of the negro, that the two races placed in the same community on the conditions just named, would create an intolerable state of society. A war of extermination would be the probable result. The experience of our country, in its relations to the Indian tribes, the former possessors of its wide domain, illustrates some

of the difficulties which must encompass any experiment of this sort with the African race.

The question returns—*How* can the Christian people of our country promote the true interests of the colored race? The Providence of God seems to point out the way.—It is to send them with their own consent to plant the arts of life, and diffuse the knowledge of the gospel in the land of their fathers. True, they are not all free to choose.—But there are more who are already nominally free, than can be sent in five or ten years. There are more than a hundred thousand **FREE** colored people in the two States of New York and Virginia, and many thousands more in other States—and before one-half of them can be instructed and prepared to act the part of freemen, or even so far elevated as to appreciate the blessing, many thousands now in a course of training under the care of Christian masters, will no doubt have the privilege of choosing, if they desire it, a home in the Republic of Liberia. To this desired haven, the eyes of thousands are turning. Their history as a free people in this country, their social relations and position in the community, the insuperable obstacles in the way of their advancement in the face of the withering, crushing power of caste, seem to constrain them to look to the land of their fathers as the only place on earth where they can share the blessings of liberty, in the true import of the word, and at the same time confer the blessings of the noblest freedom on their benighted brethren.

We subjoin the statement to which we have referred, touching the *Increase of the Free Colored People in the United States.*

We give the statistics that follow, as we find them in our exchange

papers. If there is a mistake in them, we will thank any reader who can do so, to send us a correction of it.

The whole population of the United States, of all colors, including 200,000 for California, and 112,824 for the four territories, was:

In 1850,	-	-	23,263,498
In 1840,	-	-	17,063,666

Increase in ten years, 6,194,832

The aggregate white population of the United States has increased in the last ten years, 39½ per cent.; the slave population has increased 28 per cent.; while the free colored population has increased only 8½ per cent.

Notwithstanding the steady current of emigration flowing West and South from New England, the population of those six Eastern States has increased 65 per cent., during the last thirty years: But with a constant influx of fugitives and other colored persons, going into those States, *their* increase during the last thirty years, has been only 6½ per cent.!

In the States of New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Iowa and Wisconsin, the increase of the white population for the past ten years, has been 37½ per cent.; while the colored population in the same States, and for the same period, has increased less than eight per cent.

In New York, there has been an actual *decrease* of the colored population in the last ten years, of 2,583, or 5 per cent.; and in Indiana for the same period, the decrease has been 2,068, or about 30 per cent. In all the above-mentioned States, the accession to the population by fugitives, could not have exceeded 5,000.

The same phenomenon in regard

to free colored people is seen in the slaveholding as in the non-slaveholding States. In the fifteen slaveholding States and the District of Columbia, the number of free people of color was:

In 1850,	-	-	234,290
In 1840,	-	-	215,510

Increase in ten years, - 18,780
Or less than 9 per cent.

The number of slaves in the same States and district was:

In 1850,	-	-	3,177,470
In 1840,	-	-	2,485,084

Increase in ten years, 691,386
Or 28 per cent.

Taking the aggregate colored population of the slaveholding States and district, bond and free, the increase is 26 per cent. and a fraction.

The white population in the same States and district was:

In 1850,	-	-	6,207,467
In 1840,	-	-	4,632,043

Increase in ten years, 1,575,043
Or 34 per cent.

The increase of free colored population in the nation at large, during the past ten years, averages 8½ per cent.; of the slave population, 28 per cent.

In view of the results presented in these statistics, it becomes the friends of the African race to examine the question—whether they are conferring a blessing by their efforts to plant them as a free people in this country? Does not their history, during the last fifty years, indicate that they cannot rise and prosper in the presence of the race providentially placed in more favorable circumstances? After all that can be done for the colored man in this land, will he not feel the infelicity of the *social exclusion* of which

Mr. Foster speaks in the closing paragraph of his letter which we subjoin?—The more he is enlightened and cultivated, the more painful will be his social position in our

northern States—until like the native Indian he dwindles away and becomes extinct under the killing influences of caste.

[For the African Repository.]

“Cape Mesurado.”

THIS, by almost universal consent, is the name of the Cape on which Monrovia is built. It is so called in all maps, charts, and public documents of the nations of Europe and America. See, for example, the “Sailing Directions” of the British Admiralty, appended to Mr. Gurley’s Report of February, 1850. So it is called every where except in publications of the Colonization Society, and in Liberian publications, both of which commonly, but not always, write the name *Montserado*. Have we any good reason for this orthographical revolt against general usage? Let us consider the question in the light of history, philology, and good taste.

The Cape was originally called, by Europeans, *Cape Cortese*, and the river which enters the ocean there was called *Rio Duro*, that is, Cruel River, because of the ferocity of the inhabitants. At least, these are the oldest names of which we have any account. They were used during some part, at least, of the period of Portuguese ascendancy, which continued from the discovery of that part of the coast by Pedro de Cintra in 1462, to the expulsion of the Portuguese in 1604. Writers of other nations never mention them, except as antiquated names, used by the Portuguese.

All old writers, not Portuguese, agree in calling the river *Mesurado*, or as the the oldest of them more frequently write it *Miserado*. They say that the name was derived from

the cries of the crew of a French vessel, which entered the river, where they were murdered. Most English writers seem to have supposed that Frenchmen would beg for their lives in French, by crying *miséricorde*; and therefore wrote *miserado*. The name, however, is evidently Spanish, and its explanation is to be sought for in that language.

Mesurado, according to Gattel’s Spanish Dictionary, means “modest, grave, courteous.” According to Neuman and Baretti, it also means, “moderate, circumspect, regular, temperate, regulated.” It is derived from *mesura*, which according to the same authorities, means “modesty, courtesy, politeness, civility, moderation.” It is a word which Frenchmen, endeavoring to speak a language better understood on the coast than their own, might have used in deprecating violence; or which Spanish might have used in translating the Frenchmen’s entreaties. Or, the name may have been applied to the river from some other circumstances, and its derivation from the French crew’s cries may have been imagined afterwards.

It is important to observe that the name, as all the old writers agree, was first given to the river, and not to the Cape. As applied to the latter, therefore, it had no reference to its form, appearance or any other quality, but only to its position near the river; meaning only *the Cape at the mouth of the river Mesurado*.

However it may have originated, the name is a very good name; a very gentlemanly name, of which some at least, of the present inhabitants are eminently worthy. May they all deserve it, more and more, so long as the Cape endures!

This name gradually supplanted *Miserado*, and has long been established by general usage, as the name both of the River and Cape. The Cape was purchased in December, 1821, and possession was taken early the next year. The agents of the Society and the U. S. Government returned, and announced that Cape *Mesurado* had been purchased, and a settlement commenced on it. The Annual Report for the Society for 1822 reported the announcement still calling the Cape *Mesurado*. August 9, 1822, Mr. Ashmun arrived, and in September wrote a letter which he dated at Cape *Montserado*. This, from that time forward, was his usual spelling; though he occasionally wrote *Mesurado*, at least as late as 1825. The Society in its Report for 1823, adopted the new name *Montserado*. In making an abstract of the Report for the Missionary Herald, the remarkably well informed and accurate editor, Mr. Evarts, copied the new name; but, lest it should not be understood, added in parenthesis, (*Mesurado*.)

This new name, invented so far as appears, by Mr. Ashmun in 1822, has a meaning. The first syllable is a rather harsh abbreviation, such as a well-educated Spaniard would scarcely tolerate, of the Spanish word *monte*, which means *mountain*; a very inappropriate meaning for the name of a river. *Serado* cannot be defined by a single English word; but by the help of our dictionaries, it may be made intelligible. Gattel gives us the following:

"*Sera*, a basket, or frail."

"*Serado*, see *Serage*."

"*Serage*, many frails full of coal."

Neuman and Baretti say nearly the same, viz:

"*Sera*, a large pannier or basket."

"*Serado*, a parcel of panniers or baskets."

"*Serage*, panniers or baskets of charcoal."

Montserado, therefore, must signify *Mount-parcel-of-baskets*, or perhaps, *Mount-baskets-full-of-charcoal*, or for shortness, *Mount-charcoal-baskets*.

Mr. Ashmun certainly did not intend to give his new residence such a name. *Montserado* was doubtless a blunder for *Monteserrado*, which he supposed, as others have done since, to mean *rough* or *jagged mountain*. But this supposition is a mistake. *Serrado* does not mean *rough* or *jagged*, but *serrated*. Neuman and Baretti define it "*dentated, toothed like a saw*." *Monteserrado* means, therefore, a *mountain range*, having a row of peaks, which stand up *like the teeth of a saw*. The Cape in question is not such a mountain range; nor has it that appearance from any point of view. And besides no philologist can be made to believe that *Monteserrado* was ever corrupted into *Mesurado*; leaving out the most radical and significant parts, both of *monte* and *serrado*, and inserting in the second syllable, the characteristic vowel of another family of words.

Mr. Ashmun was doubtless ignorant of the meaning of *Mesurado*. He supposed it to be a corruption, which he was not bound to adopt. *Montserado*, meaning, as he erroneously supposed, *rough mountain*, would make a good impression in respect to salubrity. He may be pardoned for yielding in his ignorance of the language to this temptation. The Society may well be

pardoned for following his orthography, and might well rejoice had it fallen into no worse errors. And the Liberians are not at all to be blamed for adopting the orthography of their illustrious benefactor, when it had been sanctioned by the Society.

But it is time to correct this error. *Mesurado* is certainly the true name, and altogether the best name. It is firmly established by general usage; and it is of no use to contend against that usage, in defence of a ludicrous blunder.

EDITORIAL REMARKS.—We are much obliged to our friend and co-

laborer, Rev. Joseph Tracy of Boston, for the foregoing communication; and we would respectfully suggest to the citizens of Liberia the propriety of uniformity in the name of the Cape, River, and County—let the name *Mesurado* entirely supercede the less appropriate, and we think less elegant name *Montserado*, which, though not frequently now given to the river and cape, is universally, though improperly, given to the *county*.

The Brazilian Slave Trade.

ENGLISH philanthropists and Christians were thrown into ecstasy by the recent announcement in Parliament of Lord Palmerston, of the great decline and probable extinction of the slave trade in Brazil. As this country has been one of the two or three last refuges of this detestable traffic, where its characteristic cruelties have assumed the most revolting forms, there is in this announcement a reason for rejoicing, in which Christians and philanthropists in all lands will unite. The event occurs in time to confirm the wise policy of the British Government in suppressing the slave trade, against the complaints which were getting quite too common. There is a suggestive force in this example which we cannot but hope will have its effect upon this country. Lord Palmerston's statement was to this effect.

"There had been, no doubt, a great change produced in the public opinion of Brazil. Perhaps it was not that the change in public opinion had been so great, as that the expression of that opinion, which had long prevailed in Brazil

on the subject, was more freely given. The party in Brazil who supported the slave trade, and who practiced it, were chiefly foreigners, the greater part being Portuguese, while the real Brazilians had long felt that the slave-trade was not only a disgrace but a curse to the country."

His Lordship went on to say that—

"There had been in the course of the last few years a powerful, active, intelligent anti-slavery party growing up in Brazil, acknowledged by the Government, supported by newspapers, and having representatives in the Parliament of Brazil. The result of all this was that the Brazilian Government had lately employed several cruisers to co-operate with the British in seizing slave-traders on the coast, and destroying barracons there. It had further released a number of slaves who been carried inland, and dispersed among the plantations, and several persons engaged in the slave-trade there, whom as foreigners, that Government had not been able efficiently to deal with

any other way, had been banished. He had heard from very good authority that a great number of Portuguese hitherto engaged in the Brazilian slave-trade had retired from their business; no fewer than 140 such previously settled in Brazil, and engaged in that trade, had been named to him by our consuls in Portugal as having returned, and invested their capital in legitimate traffic, utterly despairing of the further success of the slave-trade. A British naval officer lately from Brazil had informed him that one slave-merchant alone—a member of the Fonseca family—had lost, in consequence of the late active operations, no fewer than eighty-one vessels,

each estimated at about £2,500.—It might at once be judged how severe a blow the combined squadrons had inflicted upon the trade, when one individual engaged in it had alone lost nearly £200,000. He had been credibly informed that £1,000,000 floating capital in Brazil, previously engaged in the slave-trade, had been lately withdrawn from that pursuit and invested in a bank in Lisbon. The other day the Brazilian Minister of Foreign Affairs—the Baron Olinda—declared in the Brazilian Parliament that he considered the slave-trade as practically at an end, as extinguished by the universal voice of all civilized nations.—*N. Y. Evangelist.*

Next Expedition to Liberia.

OUR next expedition will be from Baltimore about the 25th instant, (October.) The vessel will *certainly* sail about that time; and we desire all persons who wish to emi-

grate at that time, to give us *immediate notice*. It is probable that we shall not send another vessel from Baltimore before next spring.

The Slave Trade.

IN the British Parliament, recently, while a vote of £60,000 for expenses under the acts for the abolition of the slave trade was under consideration, Lord Palmerston made the following very gratifying statements, from which it appears that there is good reason to expect the speedy termination of the slave trade:

“On the coast of Africa, by the great vigilance of our cruisers; by the treaties with native chiefs, which had been observed with great fidelity; by the progress made by the colony of Liberia; by the co-operation of the authorities in the Portuguese settlements, and by the active and friendly assistance of the French

and American officers, a great impression has been made on the slave trade on that coast, and as far as the Line, it might be said to be at present almost extinguished. On the coast of Brazil, the British cruisers having been more concentrated, their operations were becoming more effectual, whilst the Brazilian Government, which had passed a law declaring the slave trade piracy, had at last exerted a proper degree of vigilance and power in enforcing its regulations, and the result had been that, in the course of eight months, they had almost extinguished the Brazilian slave trade. The number of slaves imported into Brazil in 1850 was not above half that

brought in former years; in the first quarter of the present year, very few slaves had been brought, and the Government of Brazil was now co-operating heartily with that of England, and fulfilling the obligations of the treaties between the two countries. In Africa itself, legitimate commerce was increasing; an anti-slave-trade feeling was now growing up in Brazil, where capital was

withdrawn from the traffic of slaves and invested in other speculations; so that, both in Africa and Brazil, there had been a most happy change. That this change would be permanent he also confidently anticipated. At last, therefore, our perseverance had been rewarded, if not by the annihilation of this abominable traffic, at least by having brought it within the narrowest limits."

[From the New York Spectator.]

Colonization—Liberia.

It is known to our readers that we are friendly to the cause of African colonization, and that we are desirous that the emigration to the new Republic of Liberia should increase. Advocacy of the colonization cause is no new thing with us. We have watched the progress of events in Liberia from its foundation to the present day. We spent some of the last hours with Ashmun before his departure to that new colony, and have conversed or corresponded with most of the white men who have gone there, either as missionaries or in charge of its Government; and not alone with the white visitors or residents there but with several of the most distinguished colored men, including the present President of the new Republic.—We have therefore some knowledge of what has been done for the welfare of the colored man in his new home.

We have sympathized with Liberia when adversity surrounded it, and have rejoiced in its prosperity. At no period of its history has there been more cause for gratulation than at the present, under the excellent administration of President Roberts.

While the true friends of the African race have cause to rejoice that a good Providence has opened such a home for the colored man, where he can at once be

free and a citizen, enjoying not the necessities of life only but even its luxuries, it is a matter of regret that there are those who throw obstacles in the way of the colored people, who would seek a home in their fatherland. Many of the colored people, who reside in this city, and who, with very few exceptions, can never attain to a higher grade in society than that of daily laborers, are opposed to emigration to Liberia, although it may be to them a land of freedom, and equal liberty. They say they do not want to be driven so far from home. Where is their home? Is it the land of their birth? If the population of our Eastern and Middle States had not sent forth their thousands into the West, what would the United States have been at the present day? Thinly peopled and insignificant indeed. The white emigrant removes with his family from the home of his childhood and goes into the wilderness, thousands of miles from the spot in which he first drew his breath; and is not this emigration from the East to the West, from his home to a wilderness; as great a hardship to the white man as to the colored? The one might enjoy equality by remaining at home; the other cannot.

It affords us pleasure to know, however, that the opposition to the cause of colonization at the East is fast disappearing.

Hundreds who formerly did not approve of the enterprise, now freely admit that it is the best thing that can be done for the welfare of the African race.

The opposition to the cause of African colonization has not been confined to the United States. Among others, Lieut. Forbes, of the British navy, some time ago published in one of the London magazines, a libel upon the citizens of Liberia, of the worst kind. He said—"In Liberia there is as much, if not more, domestic slavery, that is the buying and selling of God's image, as in the parent states of America, over which the flag of freedom, &c." This infamous libel was widely circulated in this country; and we know had the effect of preventing much aid to the cause of colonization for a while.

The falsehood of this allegation, however, was shown by several gentlemen in this country, among whom were the Rev. Mr. Pinney, the corresponding secretary of the New York Colonization Society, the Rev. Mr. Gurley, recently returned from Liberia, who was sent out by the United States Government to examine into the condition of the Republic, and the gentlemen composing the executive committee of the American Colonization Society.—Nor does the refutation of the charge rest with Americans alone. We have before us the statements of British officers of a high grade, showing that Lieut. Forbes was wrong in his assertion, and have also Lieut. Forbes' own acknowledgment that he had never been at Liberia, and wrote from hearsay.

We have said that in Liberia are found the necessities and luxuries of life. In confirmation of this we give an extract from a letter recently published in the Episcopal Recorder, written by the Rev. J. Rambo, a (white) Protestant Episcopal missionary. Mr. Rambo is stationed at

Cape Palmas, but while on a visit at Monrovia, writes thus:—

The public buildings in Monrovia are three stone churches, Methodist, Baptist, and Presbyterian; a court house and jail, both of stone, a frame government house, a stone market house, a frame female asylum, and a light-house of wood and stone on the promontory. There are several commodious stores near the wharves, partly of stone and partly of wood.

The town is regularly laid out, with wide streets, intersected by cross streets at right angles, and are shaded in some places with the orange, the mango, plum and other tropical trees.

The place is blessed with good water and the refreshing sea breezes from the Southwest. These with other things combine to make the town comparatively healthy—notwithstanding the extensive mangrove swamps which cover scores, if not hundreds of acres of low land in the rear.

The unprejudiced visitor must not fail, I think, to be agreeably impressed with Monrovia. He will, if a lover of peace and harmony, especially, be pleased with the good order which pervades the place during the Sabbath. Every store, shop and other place of business is closed.—There is not the least noise or confusion in the streets during any part of the day. The calls of the "church going bell" are responded to by hundreds of pious citizens of all ages. The different places of worship that I attended, are well filled with devout and attentive worshippers of the Eternal Jehovah; and most of the children attend some Sunday school. As the visitor enters the comfortable abodes (often elegantly furnished) of the inhabitants, shares their Christian hospitality, and enjoys their intelligent and polished society, he cannot but feel that he is among an enlightened, as well as a free and happy people.

Much good is being done in the republic by missions. Beneficial results have succeeded missionary labors among the natives, as well as among the Liberians. Education, however, has hardly received so much attention as the preaching of the Gospel. Good common schools, regularly kept, and properly managed, have been very few for some time.

There are said to be at least 10,000 natives of various tribes in and near Monrovia. Some of these have received a little attention from one of the missions here. A few children have been trained in some of the schools—and some have professed

the Christian religion. The whole number are more or less brought under the influence of civilization—and they consider themselves under the protection of the Liberian government. Of course, the whole number of natives up and down the coast, who are under its influence, is much greater than above stated.

Making due allowance for the circumstances of the Government, I was favorably impressed with what I saw and heard, during my visit to Monrovia. A large majority of the citizens were contented and happy; and could not be persuaded, I think, under any circumstances, to return permanently to America.

Since the above was prepared we have later accounts from Monrovia in the London Times of the 27th, received yesterday by the steamer Franklin, which we subjoin:—

Late accounts from the African republic of Liberia give a favorable description of the state of the country. Settlements were being formed in the interior, and the natives of the newly acquired territory of the Gallinas had furnished proof of their readiness to abandon the slave trade, by giving notice to President Roberts and Commodore Fanshaw, of a Spanish brig hovering on the coast for slaves. A new town is to be formed at Gallinas, and is to receive the name of Gurney, after Mr. Samuel Gurney, of London. The subjoined extracts of a letter addressed by President Roberts to a friend, give the latest information on the general condition of the republic:—

“GOVERNMENT HOUSE, MONROVIA,
June 20, 1851.

“I am happy to say our public affairs are progressing smoothly. Now for some time we have had no misunderstanding with British merchants trading to Liberia. This is exceedingly gratifying to me, and I sincerely trust that the good understanding will continue, and that in future our intercourse will be of the most friendly character. The presence of a British consul in Liberia has had a most happy effect. Misrepresentations are not so easily made, and all matters of dispute arising

between the authorities and English traders are amicably adjusted on the spot.

“At no time in the history of our little commonwealth has the progress of general improvement been more encouraging than at the present time. Commerce is decidedly increasing, and never before has agriculture in Liberia received greater attention. Among the neighboring native tribes there are fewer wars and commotions, and they are more rapidly, too, adopting civilized and industrious habits. This is in a great measure attributable to the abolition of the slave trade upon this part of the African coast, and I think I may safely say that the traffic cannot again be revived within the jurisdiction of Liberia—certainly not between Sierra Leone and Cape Palmas.

“Now that the slave trade is at an end upon our coast, and we have secured nearly all the intermediate points of territory between the extremes of our jurisdiction, we are giving more attention to extending our influence into the interior. Measures are being taken to form a settlement in the mountain region in the interior of Grand Bassa. The country has been explored, and is represented as being healthy and fertile, while the aboriginal inhabitants are friendly, and decidedly more industrious and intelligent than the natives near the coast. I am more and more confirmed in the opinion that it is more healthy in the interior of this country beyond the influence of the miasma arising from the mangrove swamps bordering the whole coast than in any location we at present occupy, and I shall not fail to give my best influence and encouragement to the measures now on foot for forming interior settlements.

“I regret very much that Liberia could not be represented at the great industrial Exhibition in London. I exerted myself to convince the members of the Legislature at their last session of the importance of the measure, and of the good that might possibly result to Africa, and to Liberia in particular. But they were afraid, in view of the embarrassed state of our finances, to incur the necessary expense. I am vexed to think that, to my knowledge, there will not be a Liberian present.”

Extract from the Address of E. H. Derby, Esq.

AT THE ANNUAL MEETING OF THE MASSACHUSETTS COLONIZATION SOCIETY,
Held at the Tremont Temple, Boston, May 28, 1851.

Mr. President, and Gentlemen of the Society:

I rise to submit the following resolution:—Resolved, that African Coloniza-

tion has made satisfactory progress, and that it deserves the countenance, both of the North and the South, as the most

feasible, as well as successful measure for suppressing the slave trade, civilizing Africa, and elevating the condition of the colored race, both at home and abroad.

I cannot, like the eloquent gentleman who preceded me, who has served you both in Africa and America, claim to be your early ally. I join you as a recent friend, as a late volunteer, and I do so, because the subject of the African is one of absorbing interest, because it mingles with our politics and our daily discussions.

We see at times strange coruscations in our northern sky. Not only do we sympathise with the bondman, but our sympathy occasionally breaks forth in extravagance. For one, I defer much to the spirit of freedom. I appreciate that innate, that hereditary love of liberty, transmitted to us by our Puritan fathers and English ancestry. But I grieve to see it perverted or misguided. I would seek a channel for it to flow in, fertilizing its borders and gladdening those who dwell thereon. And such a channel, as it seems to me, is this Society. Let me contribute, on this occasion, my humble aid to widen and deepen this channel. May we not make it useful to avert the torrents which may undermine our Constitution, and check the inundations which may overwhelm our Union!

We live in an age of progress at an era when the white race has made great advances in art, science and wealth; at a period when the chief officers of our nation join in triumphal processions on the union of seas by iron bands, and diffuse their eloquence over the Union by electric sparks; at a period when the nations of the Old and the New World meet, not in the field of battle, but beneath glass palaces, in the centre of commerce, to celebrate the triumphs of mind over matter.

The census of our Union announces our growth in population; and we find this day that we number in these United States twenty-one millions of free whites, three millions and two hundred thousand slaves, and four hundred and thirty thousand free negroes.

When Washington came from the South, seventy-five years since, to rescue this metropolis in the dark hour of our revolution, he could rely on but three millions to withstand the British Empire; but now these three millions have increased sevenfold, under the institutions he founded.

But the white and the black race do not advance with equal pace. While the whites are gaining five, the slaves increase but two, and the free blacks but one per cent. per annum. Whence this striking

difference? Does it not spring from the fact that the one race is degraded and overshadowed by the other? What shall be done to elevate this race? Is it not capable of advancement? In an age distinguished for its charity,—an age that gives food and raiment to the destitute, sight to the blind, and hearing to the deaf, which educates even the idiot, and strikes the fetters from the insane, cannot something be done for the elevation of the negro? Does not the North owe a debt to the African race? Did not her ships aid in transporting a part of that race to a state of bondage; and has not the South profited by their toils?

There are those who would elevate the blacks by breaking down distinctions between the races; but early feelings and associations are not soon obliterated. Deep-rooted prejudices are not yet eradicated. Although the two have sprung from the same great family, and were originally one brotherhood, they have long been trained under different climates. The one race has been whitened by a northern sky and inured to the northern cold, while the other has darkened under the sun of the tropics, until at length, in habit, complexion and constitution, they have become distinct. "Can the Ethiopian change his skin, or the leopard his spots?" Can the effects of centuries be suddenly changed? And have not the efforts to assimilate the races thus far proved a failure?

There is, however, one fact that stands out in bold relief; the fact that one-eighth of the Negro race in these States is already free, although nearly every African who originally landed here was a bondman. The free blacks have been either emancipated, or are the descendants of slaves; and their number already inspires a hope for those in bondage. But how are these bondmen to be benefitted, and what can be done to elevate their condition?

There are some who would deal violently with slavery; who would seek by a single effort to overthrow the oak, gnarled by the cold of two hundred winters, indurated with the rings of two centuries of summers, whose fibres and roots are intertwined at the South with the whole fabric of society. There are those reckless of plighted faith, of the reserved rights of the States, who would at once apply the axe and the brand. Does not such violence lead to reaction? Does it not debar the slave from letters? From even the right to buy his freedom? Has it not checked even voluntary emancipation? Does it not tend to alienate State from State and church

from church? And is there not a frenzy which would cast down the Bible, and grasp the sword, and trample upon the Constitution?

And what has such violence accomplished? Has it done more than send a few Negroes to wither under Canadian winters, in regions where the black man is forbidden by nature to live out half his days? Let us turn from such violence to the milder feeling of this society; a feeling by which it seeks to effect objects worthy of the countenance, not only of the North and the South, but of the whole civilized world.

Its first object has been, to suppress the slave trade on the African coast, not by expensive fleets, often eluded, but by a belt of civilization, impervious to slavery.

Its second object was, by schools, churches and farms, to enlighten and civilize the natives, to open ware-houses in place of barracons, to exchange the fabrics of art, not for flesh and blood, but for the dye-woods, the rice, sugar, coffee and palm oil which Africa almost spontaneously produces.

Its third great object was to demonstrate the capacity of the Negro for free government, and provide a spot where emancipated slaves could start fair in life, in a climate adapted to his nature; to provide a home congenial to his habits, and to withdraw him from the vices which attend his position in America.

This society appeals to the powers that be, to sovereign states and to the government of the Union, to aid in the removal of the free blacks to their native land. It appeals to the philosopher to test the greatest experiment of the age; to the benevolent, to aid in suppressing the African slave trade; to the Christian, to send forth the colored missionary, with the banner of the Cross, to pagans debased by idolatry and barbarous superstitions.

How far have the noble efforts of this society been crowned with success?—While the American Anti-Slavery Society, after years of effort, received but six thousand dollars last year, the income of the American Colonization Society has risen to sixty-four thousand dollars. Its branches in Maryland, Massachusetts, and other States, carry the amount to nearly one hundred thousand dollars. Nor is this all. Its influence is daily extending. A single individual, the frugal McDonogh of New Orleans, has given to it twenty-five thousand dollars yearly for forty years. Even Congress is considering the expediency of furnishing government ships for

transportation, opening its field for enlarged action. Is not the future full of promise?

But what has the Society accomplished in the field? It has planted a state which, with the Maryland Colony, exhibits an extent of sea front equal to the whole coast of New England, from New York to New Brunswick; and that State has been recognized by both England and France. It has adopted a constitution, modelled on our own. It has its President, Secretaries, Judges, Teachers and Ministers, all colored men. Before this State was founded, at least twenty thousand slaves were annually exported from Liberia; but now the slave mart is destroyed, legitimate commerce prospers, cotton and palm oil are exported. Eight thousand colonists are planted on a prolific soil, and more than two hundred thousand natives are settled around them under the wing of the Republic, learning the arts of life, assuming the clothing, copying the civilization of the American Colonists, and already feeling the influence of their schools and churches.

Humble as may be the native race with us, they have, even in their state of bondage, made some advancement. They have risen above the barbarism of the naked savage, and have assumed the clothing, the language and the religion of the whites. They carry with them to Africa many of the arts of life, and however much they may here be depressed in their position they bear back to Africa a portion of the civilization of America. They are fast colonizing the western coast of Africa. From Sierra Leone to Badagry the coast has been occupied at numerous points, either by emigrants or missionaries; and for a distance of eighteen hundred miles, a space equal to the whole front of this Union, the slave trade is extinguished, and the door has been opened for future colonization.

In its aspect, this coast somewhat resembles our southern States. Along the margin of the sea and rivers, the land is adapted to sugar, rice, and tropical fruits; but as you recede from the coast, it rises into healthful eminences suited to pasturage and tillage, and watered by rivulets. There the cotton, coffee and other products of the South, may be raised in abundance.

In this region a State has been planted under the auspices of Christian charity; not founded, like Hayti, amid ruin and bloodshed; not like Jamaica, in poverty and ignorance, nor under the adverse influence of whites who control the law and monopolize the land, but based on equal

laws and equal rights, on education and property. While it extends the blessings of good government along the coast, it protects a vast interior and countless tribes from the inroads of the slave-dealer, who carried devastation in his path; who bore away his victims from kindred and home, to die in the barracoon or crowded hold, two out of three perishing on the way, that one might live in bondage. The trade in merchandize supplants the trade in men. Religion, civilization and the arts attend the footsteps of commerce. And why may we not press colonization into the far interior, civilizing and refining as it moves eastward, until the advancing band has borne the banner of the Cross from the Atlantic to the Indian Ocean? America will have done much indeed for the cause of civilization, if at the same time she is pressing to the Pacific with a front of thirteen hundred miles and subduing the vast interior between the oceans, she should redeem Africa also by a similar march to the opposite ocean.

We find at this moment in the United States, nearly half a million blacks, the descendants of slaves, but now freemen. But the Negro race in America, although advanced far beyond the native African, is now nearly stationary. Emancipation has been checked by defensive laws; and our new census apprises us, the colored population is annually diminishing north of the Hudson under the combined influence of our severe winters and a degraded position. Is not this a conclusive argument for the return of the Negro to Africa? If he continues at the North, he cannot thrive. If he remains at the South, he is a barrier to the freedom of his race. Would he cross to Southern Ohio, to Illinois or Indiana, the West repels him, and closes its doors against him. Why not aid him, then, on his mission to Africa? Why not let the planter feel that he sends forth his liberated slave on an embassy of kindness, and to the region which God in his good providence, has designed for the Negro?

But it is often urged, how is the Negro to be removed? for the ships of the whole Union are insufficient to remove the colored race. How are three millions and six hundred thousand souls to be transported to Africa?

Although no one would propose to move millions in a year, the capacity of our shipping offers a ton for every Negro, and might transport them in a single passage,—not as their ancestors came to America, cramped in stifling holds, but with ample space and comfortable accommodations.

Were it, however, possible thus to transfer the race, it would be impolitic in the extreme. Neither Africa nor America would be ripe for the transition. A gradual change should be effected. It would be reasonable to allow for it at least the compass of a single life. The growth of the free Negroes is but four thousand per annum, and the increase of the slaves is but sixty-six thousand annually. Could we send seventy thousand away yearly, we should cope with the entire increase; and were we to add yearly thirty thousand more, we should attain one hundred thousand, which in less than seventy years, would transport the entire race to Africa.

Would it be impossible to transport that number? Let us look at it philosophically. Do we not see this very year, that Ireland and Germany are sending here four times that number, at least four hundred thousand emigrants? If this be so, would it be impossible for the benevolent throughout this Union, acting in concert with Sovereign States and the General Government, and aided in future by our progressive wealth, to send out one-fourth of the number? Who pays for the outfit and passage of the Irish emigrant? They are paid for by the charity of those who precede them. And has that charity four fold the power of the combined strength of our private, state and national benevolence?

A few weeks since, I sailed in one of those fleet clippers built in our vicinity, which rival frigates in their capacity, and almost equal steamers in their speed, flying as they do, from sea to sea, at an average rate of two hundred miles per day. Twenty of these ships, aided each by a small propeller to meet the calms of the tropics, would transport yearly the whole number I have named. They could be built in five years, with an outlay of half a million yearly. Such an outlay would give us four ships per annum; and when finished, these could be navigated for a million yearly. Would such a charge be a heavy tax on our national revenue. Does it not exceed forty millions yearly, and does it not double every twenty years? Might not these propellers be laden on their return with the fruits of the tropics? Would they not be useful of war, and still more useful in their missions of peace? And were they equipped and manned by the Government, might not the supplies and the outfit and a shelter for emigrants be furnished by individual and State assistance? And are we not assured that the soil is ready for culture on his arrival?

It may be that I have taken too sanguine a view of this great subject. But if even partial success were attained; if we did no more than suppress the slave trade, —and while I speak, even Brazil is coming to our aid;—if we did no more than elevate the black race and partially civilize Africa; if we did but partially allay the fever which endangers our great country and threatens to retard the Western march of our great empire, we should have our reward. But for my own part I am more hopeful. Wise and far-seeing men have told us, that as our country should become more and more populous and man should compete more closely with man in the struggle for existence, slavery would naturally cease. But is not that period far distant; and is not the future still obscure? Have we not seen for the last half century, both in England and the United States, the price of labor gradually rising and the price of food and clothing gradually falling? And have we not a vast area over which we are yet to expand? Let kindness and forbearance be our watchword, and let us appeal to the warm and patriotic hearts of the South.

For one, I have faith in Southern benevolence. I chanced last year to visit Virginia, and to note the kindness of the South. I crossed the ferry at Portsmouth,

on my way to Norfolk. Moving forward with northern speed, I chanced to jostle against a colored man. I was at once accosted by a stranger, and turned around to him who addressed me. I saw before me a Southern gentleman, walking arm in arm with an aged and feeble Negro. "Did you not observe," he said, "that my old servant was blind?" I was reprov'd for my heedless steps, and I could but feel when I noticed the kind and thoughtful care of the planter for his worn-out slave, that the South, through him and me, was reprov'ing the North for its undue haste.

Let the North forbear. Let it move cautiously and judiciously. Let both North and South foster this great society. And while we aid the black race, let us both sustain our Constitution and bear onward the flag of our Union. Let us remember that great States are not made in a day, or in an age; that our original numbers are reproduced every three years, increasing three millions in that brief period, and our wealth and power in a still more rapid ratio. And while we would advance the cause of the African, let us consider that we should well deserve the contempt of the civilized world and the execrations of posterity, were we to jeopardize the inheritance bequeathed to us by our patriotic fathers.

[For the African Repository.]

"Africa Redeemed."

O day-star of promise! O dawning of hope
On Africa's night of despair;
O Wisdom's own way with the sorrows to cope

That seem'd so incurable there!
Liberia! Thou art the breach in the wall
Of slavery's tower of strength,
And Africa's Moloch shall totter and fall
Through Africa's children at length!

In prayer was she plan'd, and by charity
blest,

And Patience, who smiled on her birth
Baptized her in blood of the bravest and
best

That ever were heroes on earth!
Let red Mesurado tell out the stern wills
That fought for each inch of soil,

And Ashmun, and Wilson, and Cary, and
Mills

Be stars on her midnight of toil.

And—what is she now? Tho' the world
may think scorn

Of all that is humbly begun,
Yet here of true wisdom true greatness is
born

And here shall true glory be won!
For, Christ and his mercies come in by this
door,

Poor Africa's heart to make whole,
To scatter her foes and her fears evermore
And ransom her, body and soul.

MARTIN F. TUPPER.

ALBURY, August 2d, 1851.

Items of Intelligence.

AFRICAN COTTON.—Some fifty-odd years ago the first few bales of American cotton were stopped at the Liverpool Custom-house on the ground that they could not be the product of the United States. Now,

our export of that staple exceeds in value the commerce in any other single article sent forth by any nation. A vaster structure has hardly ever risen from a smaller beginning.

A few weeks since, the weekly list of imports at the same port contained eight bales of cotton from Monrovia, the capitol town of Liberia, besides twenty bales from Natal. Who can say that this is not the beginning of a trade which, in time, may rival ours in its extent? The African soil and climate are more favorable to the production of cotton, and it is said produce a better article more abundantly than any that we have in America. We hear from Liberia that a great deal of land has been planted with this crop, and the same thing has been done at Sierra Leone. A missionary writes from there that native chiefs and others in the vicinity are procuring seed in considerable quantities, and that for the first time a native had just applied to him to buy a cotton gin. He is confident that, in a few years, cotton will be extensively exported from the West Coast generally.

We trust the efforts making to accomplish this end may be crowned with success. Nothing could do so much to put a stop to the slave trade, and lay the foundation of civilization in Africa, as the establishment of regular commerce to any considerable extent in some article of agricultural production. Cotton is decidedly the easiest and best thing to make a trial on.—*N. Y. Tribune.*

EXCLUSION OF NEGROES FROM INDIANA.

—A Telegraph despatch has already informed our readers of the adoption of a new Constitution for the State of Indiana, and also of the adoption of an article excluding colored people from that State, which was submitted to a separate vote of the people. The clause thus adopted is in the following words, and it received a much larger vote than the new Constitution:

“Sec. 1. No negro or mulatto shall come into or settle in this State after the adoption of this Constitution.

“Sec. 2. All contracts made with any negro or mulatto coming into this State contrary to the foregoing section shall be void; and all persons who shall employ, or otherwise encourage such negro or mulatto to remain in the State, shall be fined in any sum not less than ten dollars nor more than five hundred dollars.

“Sec. 3. All fines which may be collected for a violation of the provisions of this article, or any law which may hereafter be

passed for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such negroes and mulattoes, and their descendants, as may be in the State at the adoption of this Constitution, and may be willing to emigrate.

“Sec. 4. The General Assembly shall pass laws to carry out the provisions of this article.”—*Nat. Intelligencer.*

HOW TO GIVE TEN DOLLARS—A PROPOSAL.—“You notice \$10 in this amount as the tax of chewing tobacco. This is the annual sum I have paid (I suppose) for the purchase of my tobacco. I have recently felt that it was a useless gratification of an unnatural and acquired taste; and whatever sacrifice of temporary personal enjoyment it might cost, by the grace of God I would make the sacrifice. I have not touched the weed for some time, and have, so far, obtained the victory. Now I make this proposition to my brethren in the ministry and in the laity:—to do likewise. It cannot be a greater trial to any one than it was to me; for, to my shame I confess it, I loved it, and have used it for a quarter of a century.

I wish this money to be appropriated to the cause of education in Africa, and I promise to give ten dollars annually while I live to that cause, this being the amount of my tax for chewing tobacco. Now, if there be in the bounds of our church one hundred men who will *do likewise*, this will raise a salary of *one thousand dollars*, which will sustain a Professor in the college of Liberia, or the Principal of the Alexander High School. Brethren will you do it? How easy! How noble! I mention the facts, and wish you to write an *appeal* to the brethren. . . . Let the acknowledgment of the ten dollars be so framed that it shall be understood what it is, and for *what cause* it is given—viz, education in Africa.”

[The principle of self-denial here exemplified,—the giving to the Lord of that which it costs us something to part with, and not merely of that which can be spared without our feeling it,—is one that is too seldom recognized. As to the proposal of our correspondent—he himself has furnished the best appeal in its favor, and has enforced it in the most practical manner.—*Ed.*]—*Foreign Missionary.*

AN EXPEDITION INTO THE INTERIOR OF AFRICA.—Our readers will remember that early in 1850, Mr. RICHARDSON, an agent of

the British government, together with two German savans, and a select escort, started from Tripoli on an expedition to explore the interior of Africa. The latest information from these gentlemen is contained in a letter from one of them, Dr. BATH, to the British consul general at Tripoli, dated the 28th February last.—The expedition had reached Kano, on the road to the kingdom of Bornou, where they expected to arrive in the month of April. The expedition had passed through many dangers and difficulties, with no greater misfortune than the loss of a little property, of which it was robbed by the Tuaricks. This is a powerful tribe who inhabit oases in the Sahara, or Great Desert, and are noted for their inhospitality to travellers. It is a singular and interesting fact, that these Tuariks, whose only food is camel's milk and a few dates, are the most powerful, athletic, and warlike race of the centre of Africa.

Dr. BATH mentions a vast tract of fertile land through which he passed in the region of the Great Sahara, and which has remained entirely unknown to travellers and geographers. He describes it as being of considerable extent, beautifully wooded, with a number of small rivers passing through it, and susceptible of the highest degree of cultivation. It is inhabited only by animals, among which he mentions the elephant, buffalo, lion, giraffe, &c.

During the progress of the voyage Dr. BATH was very near perishing in the desert whilst the expedition was passing through the country of the Tuariks.—Having left the caravan for a short time, for the purpose of making some geological investigation, he was unable to find it again, and wandered through the sands for three days and nights. He was found, when already in a state of delirium preceding a final dissolution, by a Tuarik, and brought back to his caravan.

THE ENGLISH IN SOUTH AFRICA—RESULTS OF BRITISH "CIVILIZATION."—I has been remarked by some one that the chief result of the extension of British rule and "civilization" over India, has been to drain it annually of one hundred million of pounds, to be spent chiefly in England. Some of the English papers are making disclosures relative to the tyrannical proceedings at the Cape of Good Hope, by English officials, which do not speak well for those who are continually flaunting before the world the beneficial results of the extension of English power.

It is charged that the English Governor, Sir Harry Smith, had compelled the native chiefs to give up a large portion of their lands.

At the public meeting of the London Missionary Society in London, the Rev. J. J. Freeman, Secretary of the Society, who has been on a visit to the Cape, stated that Sir Harry Smith, at a public meeting of Chiefs held up a treaty, and tore it to atoms, saying "there go the treaties."

He also charges Gov. Smith with forcing the Griquies by intimidation, to sign away large sections of their country, telling them with solemn oaths that unless they signed the treaty by five o'clock that afternoon, he would hang them up to the beam in the room where they were then standing.

When Sir Harry Smith heard that some of the Christian Hottentots had joined the Caffres, he styled them a set of "psalm-singing rebels."

It is further stated that the Government had burnt the habitations of a number of Hottentots who had been heretofore faithful to the English. The account says:

"The Hottentots entreated for their friends in vain; nothing availed—neither the cries of the children, nor the tears of the mothers, some of whom were in child-bed with babes of three or four days old, on one of the coldest days of the inclement season, and that on a Sunday, the day of peace, rest and prayer, two hundred and fifty persons were burnt out and driven from their homes."

Mr. Freeman also denounces the annexation of territory in the interior of Africa, as tending to involve the inhabitants in savage wars.—*Traveller.*

[From the *Liberia Herald*.]

Another proof of the kind feelings entertained by Her Britannic Majesty's Government towards this infant Republic.—ED.

No. 11. BRITISH CONSULATE, Monrovia,
5th February, 1851.

Sir,

I have the honor—in accordance with a communication which has been made to me by Commodore Arthur Fanshawe C. B. Commander in Chief of Her Britannic Majesty's Naval Forces on the West Coast of Africa—to tender to your Excellency for the acceptance of the Government of the Republic of Liberia, the wreck and the residue of the stores, &c., of Her Majesty's late Steam Vessel "Flamer," and I have great pleasure in doing so.

I have the honor further to express to your Excellency, in the name of Commodore Fanshawe on the part of Her Majesty's Government, thanks for the assistance you so kindly rendered by placing a guard at the wreck.

I have the honor to be,
Sir,

With great respect,

Your most obedient humble servant,

AUGUSTUS WM. HANSON.

H. B. M. Consul.

His Excellency,
PRESIDENT ROBERTS,
&c. &c.

THE REPUBLIC OF LIBERIA.—A native of the West Indies thus writes: Can we not endorse the words of the British Reviewer, and say: "The Americans are

successfully planting free negroes on the coast of Africa; a greater event, probably, in its consequences, than any that has occurred since Columbus set sail for the New World." After a warm eulogium upon the Republic of Liberia, he adds: "The West Indians will emigrate to Liberia." They will crowd your steamers. They will take with them intelligence, wealth, and a perfect knowledge at once of the agriculture of the country. They will clothe the hill-side and the vale with fields upon fields of sugar cane, a plant indigenous to Africa, and where it grows most luxuriantly." He describes the various burdens and vexations still imposed upon the African in the West Indies, and remarks that thousands of families are sighing for the superior privileges of the young Republic of Western Africa.—*Traveller*.

Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1851.

VERMONT.

By Capt. George Barker:	
<i>Burlington</i> —Vermont Colonization Society. Cash, Cash, each \$1; John Peck, M. D., \$5; Mrs. R. W. Francis, annual subscription, \$10.....	17 00
<i>Richmond</i> —Cash.....	25
<i>Jericho Centre</i> —Cash.....	56
<i>Milton</i> —Cash.....	50
<i>St. Albans</i> —Cash.....	50
	18 81

MASSACHUSETTS.

<i>Williamsburgh</i> —Daniel Collins..	10 00
<i>Otis</i> —Collection in Rev. Rufus Pomeroy's Congregation.....	2 12
	12 12

CONNECTICUT.

By Rev. John Orcutt:	
<i>Saybrook</i> —A. Sheffield, Mrs. Inglee, each \$3; Miss Hotchkiss, E. Sill, Misses D. & A. Ayre, Mrs. E. E. Morgan, Dea. W. R. Clarke, S. Chalker, G. H. Chapman, each \$2; Mrs. O. Cobb, R. P. Spencer, Mrs. Thomas Ayre, Charles Sill, Dr. A. H. King, Mrs. Ann A. Pratt, G. Blague, E. Ingraham, each \$1; Mrs. Wm. Williard, Mrs. A. Clark, E.	

C. Ingraham, each 50 cents; Mrs. R. W. Sill, E. Bushnell, Mrs. Julia Kendall, Cash, each 25 cents; A Child, 5 cts; to constitute Rev. Ethan B. Crane a life member of the Am. Col. Society.....	30 55
<i>Centre Brook</i> —Henry L. Champlin, Esq., \$15, in part to constitute himself a life member of the Am. Col. Society; Capt. R. H. Hovey, \$4.64; S. M. Comstock, Dea. S. M. Pratt, R. B. Bull, N. F. Stephens, B. Comstock, each \$2; C. Nott, S. Griswold, E. Bull, T. Nott, J. H. Comstock, N. J. Pratt, J. E. Nott, W. C. Bull, Mrs. Joseph Hayden, George Post, Mrs. Nathaniel G. Pratt, Geo. Conklin, each \$1; G. Pratt, \$1.50; J. Bull, M. B. Pratt, G. Conklin, Mrs. Elias Pratt, each 50 cents; D. Parker, 12½ cents, to constitute Rev. John H. Pettingel a life member of the Am. Col. Society.....	45 26
<i>Essex</i> —Capt. W. H. Doane, E. W. Pratt, each \$5; Rev. S. Nash, \$2; G. K. Dickinson, J. C. Redfield, H. M. Thompson, E. Parmelee, each \$1; Cash, 51 cents; O. Spencer, T. D. Pratt, each 50 cents.....	17 51

<i>Deep River</i> —A. Starkey, \$5; E. S. Williams, \$2; Rev. J. A. Clark, Dea. G. Spencer, A. Pratt, U. Marvin, R. S. Marvin, each \$1; Rev. E. Cushman, 64 cents; T. A. Denison, H. M. Pratt, Dea. J. Marvin, J. W. Marvin, each 50 cents...	14 64
<i>West Killingly</i> —Cash, \$6; in full to constitute Rev. Thomas O. Rice a life member of the Am. Col. Soc.....	6 00
<i>Portland</i> —Rev. Harvey Talcott.	3 00
<i>Lime</i> —Sylvanus Butler.....	64
By Rev. John Morris Pease :	
<i>New Haven</i> —First Meth. Epis. Church collection, \$69.19; Donations, Stephen Gilbert, L. B. Judson, each \$30, to constitute themselves life members of the Am. Col. Soc.; Ransom Burrit, \$10; — Finch, \$10; James Punderford, \$10; — Chapin, \$5—\$95.....	164 19
<i>South Norwalk</i> —Donations in part in the Meth. Epis. Church, A. S. Day, \$5; S. R. Bunting, A Friend, J. H. Raymond, each \$1.....	8 00
	289 79

NEW YORK.

By Rev. John Morris Pease :	
<i>Canandaigua</i> —Walter Hubbel, John Greig, L. M. Drury, each \$5; Wm. Antis, \$3; Gideon Granger, J. M. Wheeler, each \$2, N. J. Clarke, \$1.....	23 00
<i>Albany</i> —Donations from friends of Liberia in the 4th Presbyterian Church, viz: E. A. Doron, Elder H. A. Fay, Miss Earley, each \$5; Dr. W. A. Hawley, \$1;—\$16. Hudson Street Meth. Epis. Church, Collection \$19.63. Donations from the same Church, viz: M. H. Teneyck, James Van Namee, Anson M. Allister, each \$5; Seth F. Kelly, \$10; Clement Warren, \$5; David Smith, \$15; Lott Frost, \$5; John Romaine, \$2; Joseph Whitear, L. J. Loyd, each \$1—\$73.63: To constitute Rev. H. L. Starks, the Pastor, and David Smith, life members of the Am. Col. Society. Ferry St. Meth. Epis. Church, James Schuyler, \$10, Edward Robinson, \$2—\$12. Mrs. Dalina	

Clarke, James McNutt, each \$5—\$10.....	111 63
<i>Sand Lake</i> —Mr. Whitewax...	1 00
<i>Troy</i> —Methodist Epis. Church, North 2d Street, L. A. Battershall, \$10; Jesse Anthony, J. W. Mackey, John O. Meriam, each \$5; J. Starks, \$2; J. W. Austin, Ruth Brott, each \$1; Collection \$6—\$35.00; State St. Meth. Epis. Church; L. Van Valkenburgh, \$10; Charles J. Saxe, \$5—\$15, in part.....	50 00
<i>Lansingburg</i> —Collection in Meth. Epis. Church, in part.....	2 00

187 63

DISTRICT OF COLUMBIA.

<i>Washington City</i> —Miss L. L. Wilson and Miss M. G. Wilson, each \$2.....	4 00
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NORTH CAROLINA.

By Rev. Jesse Rankin :	
<i>Davidson County</i> —Valentine Hoover, \$2; David Hepler, \$1...	3 00
<i>Rowan County</i> —Dr. S. C. Boyden, \$1.....	1 00
<i>Iredell County, Statesville</i> —E. B. Stimson, \$1.....	1 00

<i>Randolph County</i> —F. Cooper, \$3; Thomas Cox, Nicholas Barker, Thomas Cox, each \$1; Mrs. Ailsey Cox, Joseph Cox, Seth Parker, S. Stuart, J. Stout, Charles Cox, each 50 cents; Jesse Cox, Jacob H. Craven, each 25 cents, D. Barker, 10 cents, Elisha Coffin, \$1.50; Dr. C. E. Graves, \$5; J. Pope, E. Pray, each \$1.....	18 10
<i>Chatham County</i> —Dr. J. A. Chambers, D. Murchison, each \$2.50; Peter G. Evans, \$3; Mrs. M. Houghton, \$2; Wm. Campbell, Wm. Farrar, Dr. G. C. Newby, Mrs. C. Roberts, Cornelius Tyson, A. W. Jones, Cash, each \$1; R. Frasier, 50 cents, D. C. Campbell, 25 cents.....	17 75

<i>Moore County</i> —P. McIntyre, 50 cents; Wm. D. Harrington, 57 cents; Wm. Dalrymple, \$5; Peter Evans, \$1.50; Neil McLeod, Wm. Watson, Evander McIver, John Houston, each \$1; Wm. Dye, 50 cents.....	12 07
<i>Cumberland County</i> —Rev. Neil McKay, \$10; Dr. J. W. McKay, \$3; Mrs. F. McKay, \$2; Wm. L. Hall, Thos. P. Hall,	

A. McNeil, A. McAlister, each \$5; Dr. J. M. Kay, \$4, Joel Williams, \$2.50; Rev. S. Cotton, A. D. McLean, Miss Mary McLean, Fauquier Smith, Jas. McKethan, John Murphy, Daniel McDermid, A. Cameron, John C. Smith, Alexander Elliott, Cash, each \$2; Cash, \$3; D. McLeod, N. S. Stuart, A. McCormick, J. McNeil, A. R. McDuffie, Rev. D. Johnson, Daniel McRae, J. R. McDonauld, John McNeil, Alexander Williams, Cash, each \$1.	78 50
<i>Fayetteville</i> —Hon. James C. Dobbins, \$5; Wm. B. Wright, \$2; C. G. Wright, \$1.	8 00
<i>Cabarras County</i> —M. Cannon, \$5.	5 00
	144 42

OHIO.

<i>New Athens</i> —Collection in Crab Apple Church, by Rev. William Wallace.	25 00
Total Contributions.	\$681 77

FOR REPOSITORY.

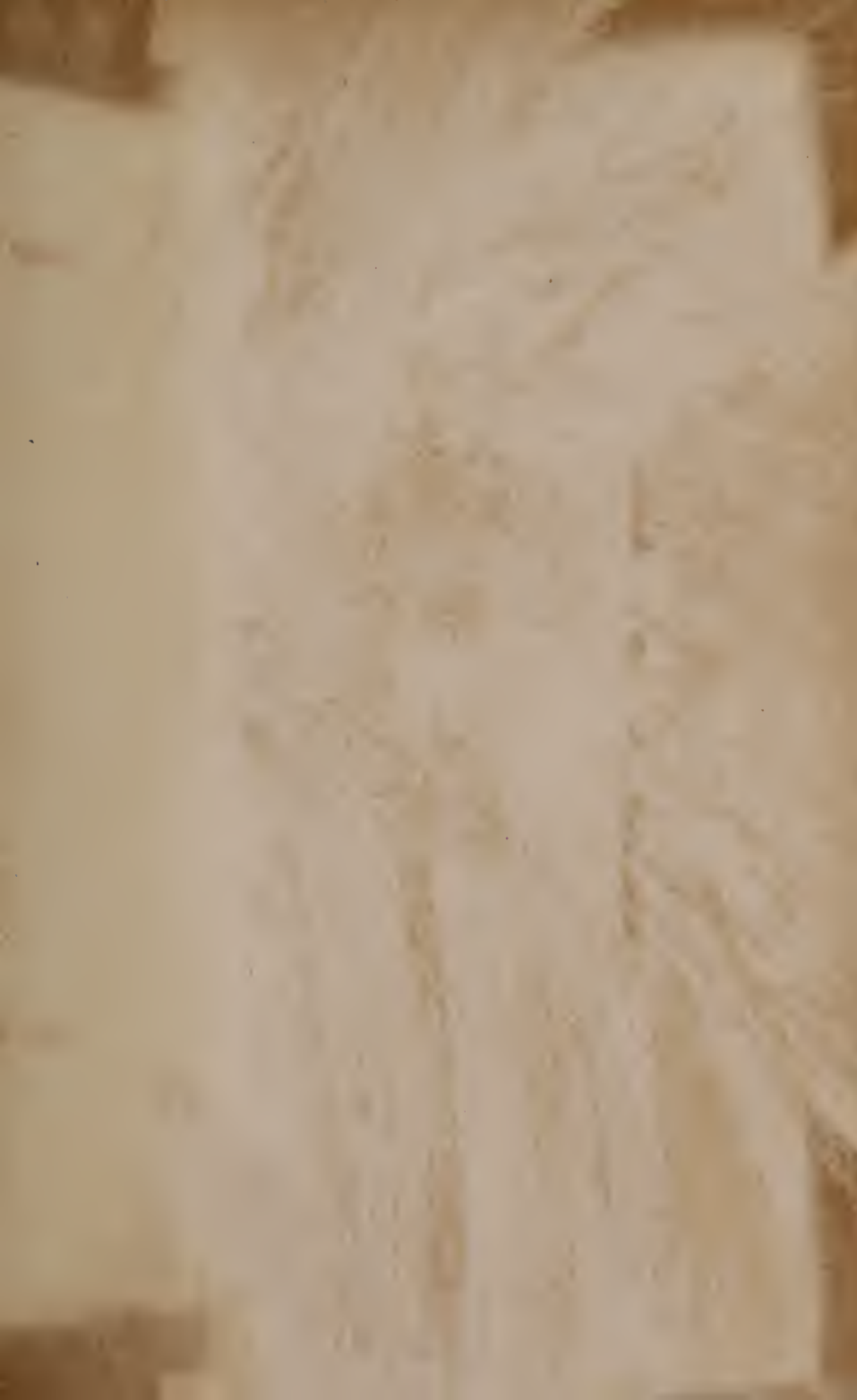
MAINE.— <i>New Sharon</i> —Samuel Mason, to May, '52, \$1. <i>Cumberland Centre</i> —Rev. J. Blake, to May, '52, \$2.	3 00
VERMONT.—By Capt. George Barker: <i>Burlington</i> —Wm. Warner, to April, '53, \$1, Prof. W. T. Shedd, to July, '55, \$2, Prof. H. Chaney, to July, '52, \$1, Mrs. E. W. Buell, to Oct. '55, \$2, R. G. Cole, to Oct. '60, \$5, M. O. Bennett, \$1, on account. F. J. Hendee, \$1, to Sept. '52, Henry Leavenworth, \$2, to Sept. '53, Philo Doolittle, to Oct. '56, \$3, W. L. Strong, M. A. Seymour, Horace Wheeler, each \$2, to Oct. '54, H. H. Doolittle, F. K. Nichols, C. F. Davey, each \$1, to Oct. '52, H. N. Ballard, Catlin & Spear, each 50 cents, to April, '52, Horace Nichols, J. Hatch, each \$2, to Oct. '57, W. H. Wilkins, \$3, to July, '58, Thomas H. Canfield, to Oct. '59, \$4, Job Lyman, to Sept. '54, \$2. <i>Hinesburgh</i> —Francis Wilson, Myron Finney, Harry Weed, Amos Corey, Orran Murray, John Patrick, Wm. B. Viele, each \$1 to Sept. '52, Daniel Goodyear, M. D., Hon.	

Joseph Marsh, each \$1, to Jan. '52, Daniel Patrick, M. Hull, each \$2, to Sept. '53. <i>Richmond</i> —Charles M. Huntington, to Feb. '54, \$2.50. <i>Jericho Centre</i> —Lemuel Blackman, J. Hamilton, Henry O. Gibbs, Augustus Lee, E. Elliott, E. Bartlett, Albert Lee & E. Lane, C. H. Lyman, & H. Field, Cyrus Lane, each \$1, to Sept. '52. <i>Essex Centre</i> —B. B. Butler, A. J. Watkins, each \$1, to Sept. '52. <i>Milton</i> —Dr. Fairchild, John Adams, L. A. Jackson, Chas. Jackson, John Mears, Alpheus Hall, Peter Corbin, Miss Sarah Fullar, Ira Witters, each \$1, to Sept. '52, Giles Jackson, \$2, to Sept. '53. <i>West Milton</i> —Elijah Her- rick, to Sept. '54, \$3, Arthur Hunting, Victor Adams, each \$1, to Sept. '52, Samuel Board- man, \$2, to Sept. '53. <i>St. Albans</i> —Mrs. T. Kingman, to Sept. '56, \$5, E. B. Whiting, Mrs. Swift, each \$1, to Sept. '52, \$2.	92 50
MASSACHUSETTS.— <i>Pittsfield</i> —Jonathan Tenney, to January, '52.	6 00
CONNECTICUT.—By Rev. John Orcutt: <i>Deep River</i> —R. S. Marvin, for '50 & '51, \$2, A. Starkey, to Sept. '52, \$1. <i>Lyme</i> —Sylvanus Butler, to Sept. '52, \$1.	4 00
NEW YORK.— <i>Geneva</i> —Rev. J. Ingraham, for '51 & '52.	2 00
PENNSYLVANIA.— <i>Phanirville</i> —Robert H. Laws, to 1 Oct. '51, 50 cents. <i>Philadelphia</i> —Joshua L. Baily, for '51 & '52, \$2.	2 50
DISTRICT OF COLUMBIA.— <i>Wash- ington City</i> —Miss M. G. Wil- son, for Repository to July, '52.	1 00
NORTH CAROLINA.— <i>Newbern</i> —James Sparrow, Isaac Rue, each \$1, to Sept. '52. <i>Ash- borough</i> —Joshua Cox, to Sept. '52, \$1. <i>Moffitt's Mills</i> —Wm. Stout, to Sept. '52, \$1.	4 00
KENTUCKY.— <i>Harrodsburgh</i> —Mrs. Maria Davis, for '50.	1 00
INDIANA.— <i>Lynnville</i> —Alexander Morton, for '51.	1 00

Total Repository.	117 00
Total Contributions.	681 77

Aggregate Amount. \$798 77





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